A Briefe or Generall

REPLY,

UNTO Mr.

KNUTTONS

Answers unto the VII.

QUESTIONS,

About the Controversie betwen the Church of *ENGLAND*,

AND

The SEPARATIST and ANABAPTISTS

Briefly discussed.

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By JOHN MABBATT.

*Prov.*22. 19,20,21. *verses.*

*Vers.*19. That thy Confidence may be in the *LORD*, I have shewed thee this day, thou therefore take heed.

*Vers.*20. Have not I written unto thee three things in Counsells and Knowledge.

*Vers.*21. That I might shew thee the assurance of the words of Truth to answer the words of truth to them that send to thee.

*2 Tim.*2.9.

Even unto bonds, but the Word of God is not bound.

Prov. 30. 5.

Every word of God is pure, he is a shield to those that trust in him.

Printed in the Yeare. 1645.

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Upon the Honourable Court of Parliament, Englands worthy Patriots be the ſpirit of magnanimity, profunditie of wiſedome and ſound judgement, the pleaſure of Induſtrioufneſſe, the happy reaping of a righteous ſowing, mercy abundantly, and ſeaſonably beſhowering the fruits of the ground with a bleſſed increaſe, for under the defence of the All-protection, I doubt not of the free paſſage of all and every Truth; A rich Treaſure for Parliament and Kingdome: the ground or cauſe of this following diſcourſe, as the ſeed of it was the Tenents of the Separation, Mr. Knutton *charged to be unchriſtian in his oppoſite writing, yet I ſuppoſe the blade that riſeth from the ſeed, which ſometimes an oppoſite controverſie in ſome ſenſe may be ſaid to bee; yet I hope will not be offended at the graine in the eare, ripened for the uſe of the Owner thereof, yet will be burne up the Chaffe with unquenchable fire.*

¶ *The Power of ſafety overſhadow the* PARLIAMENT, *and glory dwell in our Land.*

UNto the Pyous inquiring underſtanding Reader, increaſe of knowledge is a portion of God, in promiſe yours: then ſhall we know the Lord, when we follow on to know him, *Hoſea* 6.3. And as the weight of all heavenly knowledge, is God therein underſtood, ſo is there a worth in the knowledge of heavenly things in the knowing of them according unto God, which knowledge no man hath by nature, but only of God, and in him enjoyed, who manifeſting himſelfe unto us, gives forth the knowledge of things, which wee underſtood not before, opening the mouth to confeſſe him, and the things of him, though others deny him, and will not receive him, nor the things of him; But like the *Jewes*, that would not beleeve that Chriſt gave ſight unto the man that was borne blind, *Joh.* 9.18. ſo is it with many, too like the *Phariſees*, who would not acknowledge God in it; yet would hee that was blind, but then ſeeing confeſſe *Jeſus*, although the *Jewes* had ordained, that if any man did confeſſe that he was the Chriſt, hee ſhould be excommunicated out of the Synagogue, who being caſt out by them, yet imbraced by Chriſt; So is Chriſt unto all his, holding faſt his truths, though for it they are excluded by men, in reading theſe few lines in this reply, you muſt not expect Scholler Phraſes, nor the eloquence of the wiſedome of men, the Greeks ſeek after

ter no such things as runnes in the streame amongst men generally in allowance, for we are not ignorant how that this way is spoken against every where, yet God causeth Truth to gaine such that in receiving it are advantaged by it, though there may be, as *Solomon* saith, *a price in the hand of a fool*, yet he hath not the heart to take it, but in you Beloved, let the Word of God dwell plenteously or richly, try the spirits, search the Scriptures, examine the texts of Scriptures alledged in proof in this matter in reply. And as you read, you shall first have the originall Question, then Mr. *Knuttons Answer, Reason* or *Objection*, marked with the Letter *F*, and *Ob.* wherein there passeth not a word but what was his owne.

Secondly, in Note for that is mine in Replie, is noted with the Letter *R*, and *A.* which matter in Replie, wherein it holds out my Judgement and practise with those Churches in the faith and order of the Gospel, am willing to be tryed by the Scriptures, as knowing that the day shall declare all things approved, and what shall be disapproved, that matter that is declared unto us shall be approved, is the matter that the Scripture evinceth and approveth unto us, and whosoever shall walke according to this Rule, Peace shall be upon them, and Mercy upon the Israel of God, desiring not to be found in our owne righteousnesse, after the Law, but in the righteousnesse of God by faith in Jesus Christ, under which covering, the Lord everlastingly find you.

Beloved, after your effectuall call of God unto the Faith and Order of the Gospel in *Nottingham*, Grace, Mercy and Peace be multiplied unto you from God our Father, and our Lord Jesus Christ, although since it hath pleased God to make knowne his truth unto you, you are not with us unacquainted with what Controversie, Contention, Tumults, Oppositions, that both you and the Churches in *London* and other parts of the Country have and doe meet withall, for walking up to the Light of truth, made knowne to us from God, who hath fulfilled his promise unto us, saying, That hee would teach us, and lead us in the way that we have not knowne, *Isai.* the 42.15,16. Vers. in whom also we trust he will fulfill that his promise in *Isai.* 49.11. where he saith, *I will make all my mountaines a way, and my paths shall be exalted.*

Behold it much rejoyced mee; and I was glad to heare that the knowledge of the true and pure Wayes of God, was in manifestation unto you in *Nottingham*, which was unknowne and unheard of by me that it was so amongst you, untill that which was in opposition against you came out in publike view and Print here in *London* against you; which one having one of the Books, knowing it contrary to my judgement and practise, gave it me,

saying; here is that takes you to doe; which I took and read, understanding in it, that the Author affirmes that he cannot maintaine, in which affirmation of his, the truth being opposed, was one reason put me upon this Reply to his book; the second Reason was, in referrence to those persons in *Nottingham*, opposed, though unacquainted with any of them, yet bearing affection to them, as those in that Countie of Aliance, from which I had my discent; Among whom I hearing the truth imbraced, was moved in referrence unto them, having to them both an inward and outward relation, yet through consciousnesse of mine own inabilitie, found some demurre, but being by a friend stirred to it, and informing me of the desire in the contrary, that there might be some answer unto Mr. *Knuttons* Booke; I from a willing principle, according unto the former reasons so to doe, willingly according to what abillity and time God gave me, I have made this *Reply*, that his supposed Answers to these 7. *Questions*, in his Book may appear, as they are void, and the Resolution of the Question as far off as when Mr. *Knutton* began to resolve them, for any thing in his Answers; so that the truth in the Question in the port of them, stands firme and undeniable, and the strength of his opposition against you languisheth in its owne weakenesse; will but occasion more courage, and double resolution unto you in the Truth, and that way of God, which by some may bee called the way of heresy, yet so, saith the Apostle, worship I the God of my Fathers, beleeving all things in the Law and the Prophets, *Act.* 24. 14, 15. which that you may so doe in the true Knowledge and Holinesse, according unto God, I shall pray.

Yours in CHRIST JESUS,

John Mabbatt.

QUESTION

QUESTION THE FIRST.

Whether is the Church of England, *as it now ſtands, a true Church?*

F. I *Premize this, that in this Church is much defect in Diſcipline, and in the execution of it, in compariſon of other Reformed Churches, who in this far exceed it; the ſecond Part of the Anſwer is, I affirme, it is a true Church, yea the Spowſe of Chriſt.*

R. In the firſt part of the Anſwer, nothing is ſaid for the Church of *England*, except it be in way of deniall, to which there need be little replie to it; The ſecond part of the Anſwer is a poſitive affirmation; it is a true Church, yea the Spowſe of Chriſt; but upon what ground, proof or reaſon, he is too ſhort to demonſtrate; They of the Church of *Rome* will give as poſitive an affirmation, that their Church is a true Church, yea the Spowſe of Chriſt; Though ſhe be a Harlot, therefore a bare affirmation to be ſuch, muſt not be taken, 2 *Pet.*2.18. here is neither ground nor proof to make good this affirmation, therefore if any thing be pretended, it is in the following reaſon.

F. *Becauſe the Church of* England *hath the matter and form of a true Church; the matter of a Church are men and women in a right logicall ſenſe, matter which is one of the cauſes, hath this property, it is Paſſive, for Action is from the Forme, which is called the beginning of doing, as matter is of ſuffering, ſo are men by nature in the internall and reall worke of Grace, in converſion paſſive; Such matter the Church of* England *hath: it hath alſo the forme of a Church; the forme of a thing in ſtrict logicall ſenſe, is a chief cauſe which actuates the matter, and perfects it, it is a conſtituting cauſe; now the forme or conſtituting cauſe of a Church is faith, which brings it into relation to Chriſt; this forme our Church hath, it hath many true Beleevers.*

R. This argument cannot juſtifie the Church of *England* to be a true Church. 1. Becauſe what this Argument affirmes to maintaine it ſo, is no more then may be affirmed of the Church of *Rome*. 2. Becauſe it denies all viſible Apoſtolicall Churches, as they were planted by the Apoſtles in the Primative times, which may appeare as follows.

Firſt, it grants what it affirmes may be in the Church of *Rome*; thus; the matter and forme he expreſſeth to be the matter and forme of a Church: be there the matter, ſaith hee, in a right Logicall ſenſe, is men and women, but men and women are the matter of the Church of *Rome*, *ergo* the matter is in *Rome*, which is one of the Cauſes that hath this property; it is paſſive,

ſo are men by nature in the internall and reall worke of grace in converſion, ſo is it with all men and women in *Rome*, and in all the World, it hath alſo the forme of a Church, which forme hee thus explaines, the forme of a thing in ſtrict Logicall ſenſe, is a chief cauſe which actuates the matter, and perfects it, as he ſaith, action is from the forme which is called the beginning of doing, but the Church of *Rome* hath a forme, as a chief cauſe, which actuates the matter, and perfects it, and is a conſtituting cauſe to it, which is here proved, 2 *Theſ.* 2.9.10. *Revel.* 13.4,5.12.13.14.15.16.17.

F. *Now the forme or conſtituting Cauſe of a Church is faith, which brings it into Relation to Chriſt.*

R. Which I denie, Faith alone is not a forme or Conſtituting cauſe of a Church, for what ever is eſſentiall to the being of the Church of Chriſt, is eſſentiall to be in the Church, conſidered in its conſtitution, *Epheſ.* 2. 19, 20, 21, 22. 1 *Pet.* 2.3,4,5. and for what he affirmes of Faith, that it ſhould be a forme or conſtituting cauſe of a Church, in being in relation to Chriſt, is falſe, there may be ſuch in the Church of *Rome*, have Faith, and ſtand in relation to Chriſt, *Revel.* 18.4. *ergo*, there is faith in ſome of the Church of *Rome*, that brings it into relation to Chriſt, and is a conſtituting cauſe of her to be his Church and Spowſe, whom hee hath diſclaimed, and to be a harlot, and the mother of whoredomes. *Rev.* 17.5.

Therefore for him to ſay, becauſe here is ſome have Faith, and many true Beleevers in the Church of *England*, and this their faith brings it into relation to Chriſt, this forme our Church hath, it is no more then may be ſaid of *Rome*, and this doth not make neither one nor the other a true Church.

2. This Argument denies all viſible Apoſtolicall Churches, as they were planted by the Apoſtles in the Primitive times: Firſt the matter of the Church in the Apoſtles times, were Saints by calling, 1 *Cor.* 1. 2. Secondly, not ſimply, as men and women, but ſuch men and women as profeſſed Faith and Repentance at the leaſt. *Act.* 2.41.

3. Now men and women are in the worke of Converſion meerly paſſive, but as they are matter, for the Church of Chriſt they are more then meerly paſſive, not dead ſtones, but living ſtones, becauſe that you have taſted that the Lord is gracious, to whom comming *as a living Stone, yee alſo, as living ſtones be made a ſpirituall houſe*, 1 *Pet.* 2.3.4.5.

The forme or Conſtituting cauſe of a Church, is faith, which brings it into relation to Chriſt, if he would ſay any thing in this Argument, it is in theſe words, Yet how contrary it is to ſtand with the Primitive Church, may plainly appeare.

1. It denies the viſibility of Chriſts Church, becauſe the Argument cannot

not hold, but with reference only unto the Church of Christ misticall: for Beleevers in all ages, places, and people, by reason of their union and Faith in Christ, are called his body, *Ephes.* 1.23. and thus they are of his body, yet visibly not his Church.

2. Faith cannot be onely a forme or constituting cause of the visible Church; because first, Faith may as well be a forme or constituting cause, as well to perticular persons to be a Church of Christ, for he hath the same Faith, brings him into this relation unto Christ, as doth the faith of more, and makes him a member of his body mistically, yet not his Church visibly; For the Scripture never gives the name of Church to one person; no lesse then two or three, *Matt.* 18.20.

3. Beleevers living in severall distinct parts of this Kingdom, neither acquainted one with another, nor have any thing to doe each with another in the matters pertaining to a Church, yet by vertue of their Faith in Christ, may have that forme or constituting Cause of a Church, hee alledgeth, that brings it into relation unto Christ; yet none will say, they are *Christs* visible Church, as the Apostle meaned, when hee writ, saying unto the Church of God at *Corinth*, and unto the Church of *Galatia*, and if any will say any thing of them, it must be in the words of the Apostle *Peter*, in his first *Epistle*, first *Chapter*, first *Vers.* unto the strangers that dwell here and there throughout *Pontus*, *Galatia*, *Capadocia*, *Assia* and *Bithynia*.

F. Because the Church of England *hath the essentiall notes and markes of a true Church*; 1. *The Word of God purely and powerfully Preach't, profest and maintained, which alwayes gather a People to the Lord, being so taught.*

2. *The lawfull Administration of the two Sacraments, according to Christs Institution*, Matt. 28.19,20.

3. *True obedience to the Word of God, a right following Christ, voice and conforming to his will.*

4. *The Union with God by his Spirit and Faith, and with his Saints by love.*

R. As he could not make it good in the matter and forme of a true Church, neither will these Notes and Markes be found in her to be a true Church, but will prove like unto the *Nethinims*, who came of the *Gibeonites*, who pretended that they were of the *Levites*, and sought their writing of the *Genealogies*, but it was not found; therefore they were put from the Priesthood, *Josh.* 9.3.4.9.27. *Ezra.* 2.43.62. *Nehem.* 7.60.64,65.

Laodicean saith, *I am rich, and increased with goods, and have need of nothing*; But the answer of God is, *and knowest not how thou art wretched and miserable, and poor, and blind, and naked.* Revel. 3.17.

To the first note, for pure preaching of the Word of God, it is purely, when it is without mixture with humane rites, or humane Tradition, or

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Authority of humane Authours. But the Church of *England*, in ſtead of being like unto the Houſe of God, the Church of the living God, the pillar and ground of truth, 1 *Tim.*3. 15. to hold up, and forth, pure truth: Doth ſhe not hold out Truth mixt with humane rites, and Traditions in the Authority of humane Authors, witneſſe the doctrine of Infants, Baptiſme, which to doe, Chriſt ſaith, you worſhip me in vaine, *teaching for Doctrine mens Preceps.*

2. The *Word* is purely Preach'd, when it is in the ſimple purity of the *Word* it ſelf, and not to be wiſe above what is written, holding out nothing in matter of Faith and Worſhip, then the pure Word of God holds out ſo to be, which only is ſufficient to make the man of God abſolute and perfect to all good Workes. 2 *Tim.*3.15,16,17. But this is not a pure Preaching, to affirme that the Scripture is not Sufficient to make the man of God perfect to every good worke! Witneſſe, no man is able to preach the Goſpel, except he have humane Learning, and the knowledge of Tongues.

3. Thirdly then is the *Word* purely Preached, when the whole Counſell of God is preached. *Act.* 20.20. 27. Now where any part of Gods Counſell is withitood, there is no pure preaching of his *Word*, but as it was ſaid conſerning the *Phariſees*, and the expounders of the Law, in the hearing of Chriſt preach'd, in refuſing to have heard to one part of Gods Truth in poynt of *Johns* Baptiſme, they were ſo farre from purely hearing the Word, that they are ſaid to deſpiſe the Counſell of God. *Luk.*7.30. ſo may it be ſaid in the other reſpect, to preach a part, and not the whole Counſell of God made known, is but to deſpiſe the Counſell of God, Chriſts Prerogative Royall, peculiar and alone King and Lawgiver to his Church, is to be preach'd up and maintained. *Pſal.*2.6. *Iſaiah.*9. 6. *Revel.*19.16. and not to pretend to hold up Chriſts Prerogative, in word only, to ſpoile him of his Prerogative Royall, which is ſo done, when Chriſt hath ſaid in his Word, *thus and thus ſhall ye preach my Word, my will and my Commands.* But to contradict, and ſay, not ſo as the Word requires, but thus and thus, according to ſuch and a humane Tradition of the Fathers; this is to ſpoile Chriſt of his Prerogative as a King, and to make void his Commands to his Church, which he hath enjoyned them to obſerve unto the end of the World. *Mat.* 28.20. And where any ſuch things as theſe be, are contrary to pure Doctrine, there is not the *Word* purely preached.

Further, not only purely, but powerfully preach'd, when according to the power of God, ſubjecting people to the pure word of God, that obedience that is from the heart, unto the forme of the doctrine of Chriſt's *Word* to the truth, as the truth is in Jeſus, not only to one Truth, but every Truth of Chriſt, *teaching them to obſerve all that I command you, Mat.* 28.20. And

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the Word in such purity and power as the Apostles preach'd it, calling and bringing home people unto God, this they did in severall places, and all this while, not a note or marke of a true Church gathered, for after this they planted Churches, and of these Converts, were joyned unto Churches, and this may be out of a Church, *calling* and *conversion*, as the hand of the Lord was with divers, after the scattering of the Church, for the persecution about *Stephen*, *Act.* 11.19,20,21.

2. F. Note: *But in the Church of* England, *is the lawfull administration of the two Sacraments, according to Christs Institution.* Mat.28.19,20.

R. By this note or marke of a true Church, hee cannot make it good; First, the two Sacraments must be lawfully Administred, and then lawfully, when done according to Christs Institution, *Matt.*28.19, 20. *Goe teach all Nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost*: In the *Institution* is plainly laid downe, First Teach, and then Baptize; hee must so teach, as the party be instructed by teaching, (teaching implies a Schollar learning) *Goe Teach all Nations*, that is Disciples, *all Nations, Baptizing them.* Now how lawfully hath this Sacrament been by Mr. *Knuton*, or those his aspersion pleads for, administred lawfully, hath he taught, or were they taught Disciples they administred Baptisme upon; if not, then not lawfully administred as the Institution is given by Christ, to be observed.

Children cannot be the lawfull subjects of this Sacrament, for they are not capable of teaching, Christ Institutes and commands one thing, you say and doe another thing, he saith, *Teach and Baptize*; you say, no Baptise without Teaching, yea, the untaught, and such uncapable of teaching: Is this a lawfull administration of this Sacrament? and one will not serve without the other, if that were lawfully administred, for he enjoynes, teaching to observe all that he commands, *vers.* the 20.

F. 3. *Note the true obedience to the Word of God, a right following Christs voice, and conforming to his Will.* John.10.27.

R. This note will not serve to maintaine the thing affirmed: For when Christs institution is not rightly hearkened unto, and followed, there cannot be boasting of obedience, and heatkning unto, and following Christ rightly, *Mat.*7.24.26.

F.4. Note. *Union with God by his Spirit and faith, and with his Saints by love.*

R. This is not so essentiall a marke of a true Church, but that the scattered Saints, Beleevers far remote one to another have, & Saints in their own particular, it may be affirmed of them, to have *union* with God by his Spirit and faith, and with his saints by love, and this the beleeving Saints had in the Apostles times, when they were called afore visibly they were joyned unto any Church, and some that never saw the Apostles face, hearing of his conversion & preaching, glorified God for him. *Gal.*1.22,23. F. Be-

F. *Because this Church of England was rightly called and constituted at the first by the preaching of the Word, and gracious Lawes of the Magistrate.*

R. Here it is affirmed, it was called and constituted either by the preaching of the Word alone, or else by the preaching of the Word, & the Laws of the Magistrate together, he would not be understood to affirme, it was constituted by the preaching of the Word alone, yet it seems, that if hee should speak according to the light of truth, he could not tell how to make it out otherwayes; as mind what he saith himself,-- *Constraint it self may justly have place in a lawfull Constitution, or Reformation of a Church,* -- there must be first a lawfull constitution afore a law of constraint by the Magistrate, and this he cannot deny, without he will denie his owne words, as hee saith in the first Argument, *pag.* 1. the forme or Constituting cause of a Church is Faith; If this bee a Constituting Cause in his Judgement, he saith of faith and beleeving, the Magistrate must not compell a man to beleeve, saith he; then from his own Argument, a Church may be of a lawfull constitution without the Power of the Magistrate, which is a truth, according to the primitive Churches, who were so.

But they must compell them to attend the meanes of grace, and leave their wickednesse; if so, then it is but just and right reason, where any Church or Churches are in a lawfull constitution according to the word of God, in relation unto Christ by faith through the Spirit, according together in the order and fellowship of the Gospel, subjected unto Christ their only King, Priest, and Prophet, is Gods Church appointed, that to them they should grant protection, for there hath God appointed the blessing for evermore, and this the Apostle put us upon to pray for; 1 *Tim.*2.1,2,3. for kings and all that are in Authority, that we may lead a quiet and a peaceable life, in all Godlinesse and honesty.

But never did the Apostle call upon the Magistrate by the sword, to cause any man to be of the Church of Christ, this was effected by the power of God in the Word preached, *Act.*2.41.

His fourth and fift Argument he saith more properly comes in elswhere, which here is passed by.

But concerning Christs visible Church, note these particulars. 1. The foundation of the Church is Christ. 1 *Cor.*3.11.

2. The layer of this foundation is God. *Isaiah* 18. 16.

3. The place where God layes this foundation, is in *Sion*, his Church. *Rom.*9.33. 1 *Pet.*2.6.

4. The builder on this foundation, is God by his Spirit, *Eph.*2.22. 1 *Cor.*3.9.

5. The matter laid upon this foundation, is living Stones. 1 *Pet.* 2.5.

6. The forme of this building, is a Temple or Spirituall house, 1 *Pet.*2.5. *Ephes.*2.21.

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7. The end of this building or house of God is, that it should be a habitation for God, through the Spirit, *Ephes.*2.22.

Seven particulars more the Scripture holds out to us, as in one Conjunction unto these seven principall heads, pertaining unto Christs visible Church.

1. In Christ being the foundation of the Church, so is he the Lord and King, and only head of the Church, *Psal.*2.6. *Mat.*21.42. *Ephes.*1.22.

2. God laying this foundation, he layes it as the stock of all the fulnesse of the treasury of Righteousnesse and life, 1 *Cor.*1.30. *Colos.*1.9. *Colos.*2.9.

3. In regard of the place where God layes this foundation, the Church, he makes it the fulnesse of him that filleth all in all. *Ephes.* 1.23. 2 *Pet.*1.3. *Mat.*18,19,20.

4. From Gods being the builder, the building of Christs Church shall goe on, *and the gates of Hell shall not prevaile against it.* Mat. 16.18. 1 *Cor.* 3. 11. *Heb.*3.4.

5. In regard of the matter laid upon this foundation, living Stones, this that the beleeving sheep of Christ shall be gathered into the Sheep-fold of the Lord *Jesus*, and built up upon him. *John.*10.16. *Mat.*24.31. *Ephes.*4.11, 12.13.

6. In that this building is a Temple and spirituall House; this, that the Church is a glorious and admirable building. *Ephes.*2.19,20,21. *1 Tim.*3. 15. *Psal.* 87.7. *Revel.*21.2.11. *Cant.*6.10.

7. From the end of this building, to be a habitation for God, through the Spirit, is this, from Gods inhabiting: here are these two things to be understood; First, *Gods purging his floor*, *Mat.*3.12. *Revel.*21.27. Secondly, his filling his House with his glory. *Revel.*22.1,2,3,4,5. *Revel.* 21.3,4,5.

Now to these former particulars, I shall lay down these foure conclusions.

1. That the foundation, and the Saints mutuall, according together in the Order and Fellowship of the Gospel, to be the Church of God, is in one Conjunction together, *Matt.*18.20. *Joh.*15.1.5. *Ephes.*4.15,16. *Colloss.* 2.19. *Ephes.*2.21.

2. This is so by the Lords doing alone, and it is marveilous in our eyes, *Matt.*21.42. *Ephes.*2.22.

3. Thirdly, that in the Church, in *Sion*, God hath only declared, that there is this foundation laid by him, *Isay.*28.16. *Rom.*9.33. 1 *Pet.* 2.6,7,8. *Ephes.* 3.10.

4. That the Church of Christ is such a choice one to him, as his Spowse; that it is not the Faith of another, or others can instate any into this relation to Christ to be his Church or Spowse, for she is his Church & Spowse, by her own being one with Jesus Christ; *I am my beloveds, and my Beloved is mine.* Cant.6.2.

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QUESTION II.

¶ *Whether the Church of* England *be a right Nationall Church?*

Affirme, it is as true a Nationall Church, as the Jewish *Church was.*

R. To return back to him his own words, wherein may appeare what little weight of truth there is in his affirmation,--- It is as true a Nationall Church as the *Jewish* Church was, yet saith he, in the Old Testament the *Jews* were never called by the name of *Nationall Church*, which is deniall enough to what he affirmes; and further he saith, that no National Church is mentioned in the *New Testament*, but only particular Churches gathered by the Apostles preaching, and in this he gives himself a second deniall to what he affirmed; thus, both in the old and new *Testament*, there is no warrant for an Nationall Church by his own grant, but saith hee, if the judgement of Mr. *Brightman*, and some other learned, upon the *Revelation*, be Orthodox and sound, then Nationall Churches are spoken of, and prefigured by those seven *Asian* Churches, whom that Eagle-eyed Expositor looks upon as *Tipes* of succeeding Churches, and those Churches whom they set out to be their Counterpain, as *Surdis* sets out the Church of *Germany*, *Laodicia* the Church of *England*, and *Philadelphia* the Churches of *France*, *Helvetia*, *Sueuca*, *Geneva*, *Holland*, *Scotland*, ---what ever Mr. *Brightman* or others say, it is not Authentick, and so to be taken, without the Scripture saith it. Neither is this Mr. *Brightman* hath said, of any great stay to the Church of *England*, whose Counterpaine he sets out from *Laodicea*, of whom God said in *Revel.* 3. 16. because thou art Luke-warme, and neither hot nor cold, it will come to passe, that I will spue thee out of my mouth: and it may be minded, what Mr. *Brightman* saith, that Christ preferreth a blind Papist, or no Religion at all, before this hodge-podge Lukewarmenesse, of which *Laodicea*, and the Church of *England*, if you will have it so, doth consist.

And concerning that in the Old Testament, are divers Illustrious Prophesies of a Nationall Church of the *Jewes*, when God shall convert them, to bring them back, to settle them in their own Kingdome. *Isai.* 60. 4. Likewise we find, saith he, the Prophets speaking of Nationall Churches amongst the Gentiles, which shall come and joyne with the Church of the *Jewes*, but these Prophesies have reference unto that time after the *Jewes* calling and conversion, which is not yet, and so serve not now, and we have the Scriptures speaking of some out of every Country, Kingdome, Nation and People is redeemed out from all the rest, is a truth as well, as to affirm it of the whole Nations; read two Proofes, *Revel.* 7. 9, 10, 11, 12, 13, 14, 15, 16, 17. *Revel.* 21. 24.

Therefore we see, there is nothing hee can say, doth prove a Nationall Church,

Church, therefore not a Nation. But conclude with *Act.* 10. 35. in every Nation, *he that feareth God, and worketh Righteousnesse, is accepted with him.*

A Reason or two, why a Church in an Nationall consideration, cannot bee.

1. The Church was so many as could meet together in one place, a whole Nation cannot doe so. *Act.* 14. 27.

2. The Church is such a company, over whom the Pastor, or Pastors of it may discharge that worke of Duty, Care, Service and watchfulnesse over them, as those flocks over which God makes them Overseers, now who can fulfill or discharge a Pastorall charge over a whole Nation, *Act.* 20. 28. 1 *Pet.* 5. 2.

3. The Church is such over whom their Pastor, or Pastors that are over them, are to give account of; what Pastor or Pastors will or can be accountable for a whole Nation, as their flock, according to the Apostles minde, as Pastors should be, *Heb.* 13. 17.

QVESTION III.

¶ *Whether are the Ministers in the Church of England sent of God, and so are true Ministers, or not?*

F. I *affirme, they be true Ministers of Jesus Christ, sent of God into his Vineyard, to build up his Church and people, as living stones, upon Christ the chief Corner Stone.*

R. In this Answer in a true Minister, we may observe these particulars; First, he is sent of God. 2. The place whether he is sent, is *into his Vineyard.* 3. The worke there that hee is to doe, is *to build up his Church and People.* 4. The qualitie of the matter they are to build, which *is living Stones.* 5. The foundation they must build upon, *is Christ, the chief Corner Stone.* But now whether these be in the Ministers of the Church of *England*, examine.

First a true Minister of Christ is sent of God, that is in one of these two wayes. 1. Immediately by God, as the Apostles were. 2. Mediately by the *Church*, in *choice*, in *electim*, and *ordination*, lawfully proceeded in according to the rule of the Word of *Christ* so requiring of it.

1. For immediate sending of God, as the Apostles were sent, so hee doth not say, are the Ministers he would plead for, are sent: he goes not about to show such a pattern as *Paul* could; *Paul called to be an Apostle of Jesus Christ, through the will of God*, Rom. 1. 1. 1 *cor.* 1. 11. But as he doth say, is this, that they have gifts, and exercise their abilities to convert and conforme soules; Now saith he, their *abilitie* and *fidelity* argues, that God hath sent them, so much may be said of the woman of *Samaria*, was able and faithfull to declare Christ the *Messiah* to the *Samaritans*, that they believed because of her words. *Joh.* 4. 39.

2. God or Christ may be said to send in a mediate way, when a Minister in a Church is lawfully elected and ordained into the Church of Christ, as *Act.* 14.23. and tell them, it is not the greatnesse of his gifts, or what he hath done, makes him officiously a Minister of the Church, till he be called and ordained to it; And there can be no true and lawfull election and ordination of a true Minister, but in a true Church, *Act.* 14.23. *Tit.* 1.5. Now for such a call by lawfull election, in ordination in the Church, as *Act.* 14.23. to be ordained in the Church, thus to justifie those Ministers he pleads for, he saith nothing, truly to be sent of God, and thus from neither of these, to sending of God, can he justifie them to be Ministers sent of God, neither immediately of God, as the Apostles, nor mediately in the Church; and hee may say what he said, They be true Ministers of Jesus Christ, sent of God, but those he sets to plead for to be Ministers, are not those Ministers sent of God, not immediately, as *Paul*, nor mediately called, elected, ordained in the Church of Christ, his Vinyeard, into which he saith they are sent.

But Christ seeing the Labourers standing idle in the Market-place, *Mat.* 20.4.7. saith unto them, *goe yee also into my Vinyeard, and whatsoever is right, I will give you*, and they went their way, *Vers.*7. and his promise is, whatsoever is right, that shall you receive.

F. *I grant, saith he, that the calling of the Lordly Prelates, as they are described in the second Article of the Covenant, and exercise their jurisdiction in their Courts, by their substitutes, is Antichristian, yet the Godly, Learned Ministers of this Church, called by them, are true Ministers.*

R. First he grants, the calling is Antichristian, and so unlawfull, yet see how he contradicts himself; if they be Godly men, called by them, then the call is not Antichristian, nor unlawfull, but they true Ministers of Christ; now what little show of reason is in this; is the Call Antichristian in respect of the Prelates calling, or the Persons called; it is Antichristian in the Caller, and that is the Prelates, then all without exception, let them be whom they will, as they are called by them, it is an Antichristian Call to the Ministery, and so not a true *Minister*, but a false.

Ob. *But the Prelates are Christians, and so their Call of us is not altogether unlawfull, which the Seperates, every Plebeian Artificer hath power to Elect, and ordaine by vertue of his Christian Profession, the Act of the worthiest standing for all:--- how can they deny this right to Persons, in some measure qualified for this Worke?*

R. This is denied, as untrue; they did not chuse you, considered as Christians, if they did simply so, it was to set you Pastors over them, in that consideration alone, which if they did, these chosen by them should have stood close to them, and not forsake them, but let them sinke under the Antichristian doome alone.

3. They

3. They did not as Christians call you, as you say, with the *Separates*; if they did, why will not you allow with Christians to be the power of Calling, Electing, and ordaining Ministers, which you seem to contemne by your words; every *Plebeian Artificer* hath power to elect and ordaine by vertue his Christian profession, which you should not contemn, for you can be under no people, but they must be some Artificers; will you not have their voices to chuse you, or have you been only a Teacher to *Lordly Prelates*, then have you lost your flock, and take heed how you contemne the choice of the Lords people, it is no matter how meane or contemptible their calling or trades are, or how common the persons be: Is not this said, *they disdaine the Carpenters Sonne?* What ever Christ purchased for the Saints, and gave to them that priviledge, the Apostles in their time would not deny them: but they did give their voices in electing their Elders, *Act.* 1. *last.* *Act.* 14. 23.

4. They did not as Christians, for they did disclaime it, as to belong to *Christians*, barely so considered, to meddle at all in calling and ordaining *Ministers*, and some of you also they did call, should not have all the number of their name, nor allowed to doe so.

5. Not as *Christians* from your owne words, as you acknowledge, saying, which yet I speake not in favour of their calling, for I look upon it as Antichristian, and directly opposing Christs Word, and approve you alledge for it. *Matth.* 20. 25, 26.

Ob. *The Prelates in their Ordination, command us to Preach the Gospel truly; now if we not rightly called, because called by them; then one of these two things, or both follows; First, either it is unlawfull for the Prelates to command us to preach the Gospel. 2. Or else it is unlawfull for us to preach the Gospel as they command us.*

R. Now they command you to preach the Gospel by vertue of their ordaining of you, or not; If not, by vertue of their ordaining of you, then they disclaimed their Ordination of you, but if by vertue of their ordaining of you, as so they did, and so it was unlawfull and Antichristian, even as they commanded you so to doe, and for you to Preach from their so commanding you, by vertue of their ordaining of you so, is unlawfull and Antichristian, as the Call from them is Antichristian, you have granted over and over.

Ob. *If a Minister should goe and preach amongst the Pagans, and convert divers of them, he may be said to be a Minister sent of God.*

A. It is such a Minister he meanes, as hath a Call to the *Ministery*, to seek for, as would find it in something; but this will declare it no more then it would the Woman of *Samaria* to be one.

F. *But I, saith he, propose this Querie to the Conscience of any reasonable man;*

Suppose

Suppose a profane parish, where no means of Grace ever was, nor any godly Christian ever dwelt, should from the conviction of the necessitie of Preaching, make suit to some godly Minister to be their Pastor; I demand, whether this be not a divine Call from God, I conceive, saith hee, it is.

R. This is a very strange *Querie*, hee saies, a true Minister was one sent of God into his Vineyard, yet here, where there is not, nor ever was any godly Christian, yet he concluded, he hath a devine call from God to be their Pastor, when he said before, *God sent into his Vineyard, to build up living Stones upon Jesus Christ*, the Apostles, they well know the minde of Christ, did not, nor would not have *ordination* of Pastors over any but the flocks of Christ, nor no other ordination would the Apostles have, but that is in the Church, and this from the Apostles is left to observe, for *election* and *ordination* of true *Ministers*, *Act.* 14.23. *Act.* 20. 28. and to goe upon this supposition unduly, though they be not a Church, yet they may come to be a Church the Apostles planted, no such may be Churches, and for any to doe thus, if it be not to runne before they be sent, nothing is. The immediate sending of the Apostles, had no Commission to set downe amongst any such people, to be a Church, till they were converted, as the Apostle saith, 1 *Thess* 1.9. you know what manner of entrance in we had unto you, and how we turned to God from Idolls, to serve the living and true God.

And the mediate call of God he cannot conceive to be here, to be called by, or in his Church,--- for here is not one godly Saint amongst them.

F. *But I thinke, saith he, a Minister may be truly sent by God, by a Synod of godly and Learned Divines to a Pastorall charge, though the people call him not, but are a profane Parish, that desire not powerfull Preaching, but hate it, and would oppose the comming in of such a one.*

R. Mr. *Knewton* saith a little before, in his Book, what is contrary unto this?--- I think, saith he, every Godly Minister will not accoumt himself a Minister sent of God, as he hath his calling from the Prelates, which saith he, I acknowledge is Antichristian, but will rather look at his divine Qualification for the Lords worke, as his *internall call* from God, and at his peoples election of him to such a Charge as his outward call, and will look at the Episcopal ordination as a meer Ceremony, which cannot nullifie his divine call from God, and his Church,---as the Episcopall Ordination is in Annullity, not to be observed, and if Gods call, and his Churches call is sufficient, and only to be stood too, as it is, he need run to no other, and for any to force themselves upon any people, oppoſing and hating any such thing, it is contrary to the order given by Christ to his Ministers, sending them out, *If they will not receive you, shake off the dust off your feet against them.* Matt. 10.14. *Act.* 18.6.

In

In a word by way of Replie to what Mr. *Knutton* saith, to maintaine Tythes.

F. *Tythes, saith he, are not Ceremoniall, for a Jewish ceremony was a Carnall tipe of an holy thing injoyned for the service of the Tabernacle and Temple, only untill the time of Reformation.*

R. But Tythes was a Jewish Ceremony, and a carnall Tipe of an holy thing enjoyned for the Service of the Tabernacle and Temple, only untill the time of Reformation.

1. Tythes Tipe out to the Levites, that *God was their portion in Israel*, Num. 18.20.21.24. *Josh.*13.14.33.

2. It was enjoyned for the service of the Tabernacle and Temple, *this yee shall have for your service in the Tabernacle.* Numb 18.21. *Heb.*7.5.

3. Untill the time of the Reformation, *Heb.*9,10.

Ob. *Now to say, Tithes were instituted, to signifie something for a time, as all other Ceremonies were, is not true.*

A. But to say of Tythes, is truth, as thus; Tythes Type or signifie out *God* to be the portion of the Levites, from the rest of their brethren in *Israel*, only in their Generation, and that till all their service in the Tabernacle, and waiting upon the Aaltar in offering sacrifices for sinne, offered up by them, were put to an end by the alone and only sacrifice for sinne, by the death of Christ; this is truth, *Num.*18.23,24. *Heb.*10.8,9,10,11,12.

Ob. *Tythes are Morrall, and so perpetuall.* 1 *Cor.*9.13. 14.

A. It is denied; Tyths are not morrall nor perpetuall, and for that Proof 1 *Cor.*9.13.14. will prove no such thing, and he might as well say, the Priesthood of *Aaron* is morrall and perpetuall, and aledge as good proof to prove it, as here he brings to prove the morality of Tythes in *Heb.*5.4.5. and this he will not undertake to maintaine, except hee will be Jewish perpetually, and everlastingly, *Heb.*7.11.16.18. but let us consider the Text he aledgeth, 1 *Cor.*9.13. 14. 1. The 13. *Vers. Doe ye not know that they which Minister about the holy things, eate of the things of the Temple, and they that waite at the Aaltar, are partakers with the Aaltar;* This verse will not prove Tithes to be morrall and so perpetuall, not morrall thus; because the things of the Temple cannot be eaten no longer then there be them that Minister about the holy things of the Temple.

2. Neither can there be any partaker of the Aaltar, no longer then they wait upon the Aaltar.

3. It cannot be denyed, but that the Temple, Ministery, and the Aaltar, waiting, and the eating of the Sacrifice, and pertaking of the Altar, are all abollished, the whole 9. *Chapter*, *Heb.*1,2,3. testify, *Heb.*10.9. the morallity of Tythes in this verse, is flatly denyed, and to fall with the Ministery, Service and sacrifice of that Temple and Altar.

24. *Verſ.* What will that ſay to prove the morallity of Tithes, from this verſe, is no mention of Tithes, much leſſe any thing for the morallity of Tithes, the words of the *Verſe* is, *So hath God ordained, that they that Preach the Goſpel, ſhould live of the Goſpel*, that is, ſaith Mr. *Knutton* by *Tythes*; and becauſe the Apoſtle doth not not ſay ſo with him, hee chargeth the Apoſtles argument to be lame.

His ſpeech impertinent: wherein Mr. *Knutton* is in one, if not both theſe offences; First, if he did not underſtand the Apoſtles mind, he ſhould not have ſo charged him. 2. Seing the Apoſtles words would not ſerve for his purpoſe, he ſhould not have wreſted them from the Apoſtles mind; but conſider the words in the Verſes, *ſo hath God ordained, that they that Preach the Goſpel, ſhould live of the Goſpel*: theſe words deny this thing morrally to have appertained to thoſe that ſerved under the Law: and ſo not morrall, for it is peculiar to thoſe that preach the Goſpel, and it allows it not morrall to the *Levites* before them, as the *Tythes* of the *Levites*, not theirs, and ſo not morrall & perpetuall.

Not *Morrall*: for if it had been morrall and perpetuall, then the Churches ſhould have given it to the Apoſtles, and they have declared it to them ſo to be, and to have refuſed it, they ſhould not but have taken it, except they would part with what was morrally their right; but the Apoſtles knew they were not to require any thing as morrally in the Tything under the *Levites*, and hee ſpeaks plainly, that was theirs, was properly theirs, as they preached the Goſpel, which the *Levites* under the Law had no part in it. *Heb.* 13.10. and that which was the *Levites*, was theirs as they ſerved in the The Tabernacle, and the more freer the Goſpel is in diſpenſation, the more like it ſelf it is, and he that weigheth taking leaſt in the free diſpenſation of the Goſpel, holds forth the Goſpel in the greateſt freeneſſe. *Mat.* 10.8. 1 *Cor.* 9.18.

Ob. *Tythes are Morrall, for the Heathen, who by the light of nature, judge by the light of Nature; Tythes were to be paid to the Gods that they worſhipped.*

A: Such a thing as this, to have been drawn from the Heathen, pertaining to their worſhip, to be obſerved by *Iſrael*, unto the true God, was an abomination in *Iſrael*, and forbidden by God himſelf, *Ex d.* 23.13. you ſhall not obſerve other Nations, to Worſhip me as they doe their Idolls, and we under the Goſpel are exhorted to keep our ſelves from Idolls, 1 *Joh.* 5.21. and as the Apoſtle ſaith, an Idoll is nothing, neither is any thing offered to them; any thing, 1 *Cor.* 10.19,20.

Ob. *Tythes were the Lords right long before the Law was given, therefore Tythes are Morrall.*

A: Was Tythes only the Lords right? whoſe was all the the ſubſtance beſides? not only Tythes, but all was Gods, as in *Pſal.* 50.10. *If I need any thing, I will tell thee, the Cattell on a Thouſand hills are mine*, And as the Apoſtle, 1 *Cor.*

10.

10.26. *The earth is the Lords, and the fulneſſe thereof*: how argues this the morrallity of *Tythes* before the Law was given; if hee meanes they were Gods in a morrall right, ſo was all the ſubſtance in all the world; if he mean ſo, God gives not the whole, nor it in any part unto any Creature, this Right, his it is, and he is the Soveraigne Lord to diſpoſe of his own as he pleaſeth, and he never gave Tythes in the morrallity of the right of them, thus unto the Leviticall Prieſthood of *Aaron*, the *Levites*: for he did enjoyne and command them to offer up the Tythe of the Tythe received of the people in ſacrifice, unto the Lord, and this they were to doe, ſo long as they received Tythes in the Leviticall Prieſthood, and that in a ſtricter manner in what they offered of that, then that of the offering of the people; of that they might eat, but not eate of that offered for themſelves, *Numb.*18.26,27,28. *Levit.*6. 23.

F. *He ſaith, all that which concerning Tythes, was inſtituted in the Law, was, that Tythes ſhould be aſſigned unto the Levites, ſo long as they ſhould ſerve the Tabernacle; And though God gave the Tythes to the Levites, yet ſaith hee, he did not found them in that incorporation.*

R. Neither did God firſt found his right in the Tenths, as the Tythe, but in his right of all, God gave the land to all the tribes of *Iſrael*, except them, *but to the* Levites *your brethren, I give none, he ſhall have the Tenth of all, and live of the ſacrifice.* Deut.10.9,10. and from his right in all he diſpoſeth the tenth to them. And God hath declared only his taking the right of the Tythe for a time only in that incorporation, as the Truth affirmes, ſo long as they ſerve the Tabernacle, *Num.*18.21. but ſaith he, the ſame right deſcended to the Miniſters of the Goſpel, but he is too ſhort to bring any Word for it, and this was denyed before. But he brings in this lame Argument, which cannot goe upon all foure, nor upon two thus; ſo Tythes were due to the Leviticall Miniſters, as Miniſters, not as Leviticall, and ſo are ſucceſſively due to Evangelicall Paſtors, as Paſtors, not formally as Evangelicall by way of Reply; thus the *Levites* by the Offerings and Sacrifices of the Tabernacle to which they ſerved were maintained; but when the Offerings and Sacrifices of the Tabernacle ceaſed, the maintenance of them as Miniſters muſt be at an end. *Numb.* 18.21.31. there is no Law of right reaſon, nor Proofs of Scripture to maintaine them as Miniſters longer, but approve to the contrary, *Heb.*13.10.

Againe, it was not *Leavies* ſimply, as *Levites* did accompliſh the Service of the Tabernacle, but as they were *Levites* miniſtring, and *Leviticall Miniſters* that received it, as the *wages* of their worke. *Num.*18.31. ſo ſaith hee, are ſucceſſively due to Evangelicall *Paſtors*, as *Paſtors* not formally as Evangelicall, and thus it ſeems he would imply a Miniſter to be maintained, and maintenances due to them, neither doing the ſervice of the Law, nor the Goſpel, not Levitically as ſerving in the Tabernacle, nor Evangelically, as preaching the Goſpel;

was ever any ſuch thing as this affirmed under the Law, or ſpoken for in the Goſpel in the leaſt allowance of ſuch a thing, the Law was againſt it, it was the Prieſts portion for his ſervice. *Pſal.* 16. 4. the Apoſtle reprehends it. *Phillip.* 3. 18, 19. But his Argument would joyn a Paſtor or Miniſter in name and maintenance by meanes in the ſubſtance together, and ſo would contradict the wiſdome of the Parliament, who ſeeing this evill by Order, declare putting it downe, as in all Non-reſidences, plurality dumb-dogges, ſo far as God hath given them light, to part of that he will have them ſtrip the falſe and Anti-Chriſtian Miniſtery of, till God hath made her deſolate and naked, and becauſe his Argument is lame, and cannot ſtand, I need not ſtand long to prove it to halt, or not to goe.

Ob. *It was the cuſtome of Gods Church in all ages, to pay Tythes to the Lord; before the Law was written, Abraham paid Tythe of all*, Gen. 14. 20. *therefore Tythes are Morrall.*

A. It is denied, it cannot be proved to be the cuſtome of the Church of God in all Ages before the Law, to pay Tythes. Firſt, this doth not prove it, to inſtance only *Abraham* in his Age. 2. And that in *Abraham*; for a Cuſtome doth not prove it, being done but once by *Abraham* in all his life, as we can read of; and to prove the morrality of Tythes, being before the Law, he might as well goe about to prove the ſame of Circumciſion, and of burnt-offering, that theſe were all morrall, and perpetuall as well as Tythes, and pleid for them to be, which were before the Law, as well as Tythes, and obſerved by *Abraham*. And for that he ſaith of *Jacob*, he ſaith nothing to prove it, for it cannot be proved that *Jacob* paid Tythes at all in any place, and for his bringing in of *Jacob* now, is nothing to the purpoſe.

F. *Further he ſaith, Tythes were due, & were paid to* Milchizedech *by* Abraham.

R. This Argument hath two parts in it; Firſt Tythes were due, and in this he hath recourſe unto what he had ſaid before of *Jacob*, of whom he conceived it was *Jacobs* opinion, that Tythes was to be paid, becauſe *Jacob* vowed ſo to doe it, in which, ſaith hee, *Jacob* ſinned againſt God, if he did not know it pleaſed God, that he would vow ſuch a thing, but in aſmuch as he finds, that *Jacob* did it not, here he leaves him under the firſt charge of a raſh *Vow*, and ſecondly, of never obſerving, that Mr. *Knutton* ſaith, was a Morrall thing by him to be obſerved; and therefore ſaith he, in this fourth Reaſon, that hee might ſinne; yet to ſay ſomething, becauſe Tythes were due, and ſo as from *Jacob*, here is a morrall due, as if he ſhould ſay, but not Morrally kept, *ergo*, not ſo morrall in *Jacobs* judgement, to Action. Second part of the Reaſon, and were paid to *Milchizedech* by *Abraham*; here it's paid, but not as due, morrall and perpetuall the dues, was minded in referrence unto *Jacob*: but paid only by *Abraham* to *Milchizedech*, not in the dues morrall, that part of the Reaſon had

had referrence unto *Jacob*; and that was in referrence to opinion, and not for action.

Ob. *But* Abraham *paid it to* Milchizedech, *and so Tythes ought to be paid to Christ; else Christ should faile in something, to be as Milchizedech was.*

A. And so should Christ doe, except only *Abraham* should pay it him.

Ob. *Now Tythes being due to Christ, must be paid to his servants, the Ministers of the Gospel.*

A. How doth this hold in Christ, answering *Milchizedech*? was the Tythes payed by *Abraham* to *Milchizedech*, transferred by *Milchizedech*, from him, to his servants, or Ministers of his? there was no such thing mentioned of *Milchizedech*, nor could be, for the Priesthood, nor the rights of it could not be transferred to any other, if it could have been, hee could not properly have been the Type of Christ his Antitipe; for Christ, who is the Antitipe of *Milchizedech* his Priesthood, and the rights of it, are not, nor cannot be transferred over to any other, *Heb.*5.10. *Heb.*7.24. Concerning Tythes, observe these particulars. 1. That Tythes Tipe or signe out to the Levites, that God was their portion in *Israel*, *Num.*18.20,21.24. *Josh.*13.14.33. *Deu.*10.8,9. 2. That it was injoyned for the Saints of the Temple and Tabernacle, *Num.*18.21. *Heb.*7.5. 3. Untill the time of Reformation. *Heb.*9.10. 4. That this was only to continue in the Generation of the Levites, till all Sacrifices and Offerings for sinne by them in the Temple and Tabernacle was put to an end, by the comming of that Tabernacle pitch'd by God, and not man, which was *Jesus Christ*, putting all the former Sacrifices to an end, by the sacrifices of Himself, the only Sacrifice for sinne, *Numb.*18.23,24. *Heb.*9.11. *Heb.* 10.8. 9.10.11,12.

Tythes not Morrall nor perpetuall, and now under the Gospel not to be paid, nor taken for these Reasons.

1. Be cause it calls for the setting up of the Jewish Temple, Tabernacle and Altar. 2. Because it calls for the Priest-hood of *Aaron*, and the Levites in their former Office to Serve. 3. Because it layes a yoke of bondage upon him that paies Tythes, and upon him that takes Tythes, which the Gospel sets at liberty from. 1. To pay Tythes, is to be bound to the whole law of Tythes, in which was a Lambe to be brought for a sinne-offering, which is abolished. 2. He that was to take Tythes, was one who offered daily sacrifice for sinne, which if any doe so now, he denies Christ come in the flesh, and the alone sacrifice for sin by his death.

A word or two to that appertaines to the Gospel, Ministers, and the maintenance of them, in that the Gospel holds out to us. 1. Concerning the Lords ordaining, *that they which preach the Gospel, should live of the Gospel*; that the Word of God holds out to us in the time of the *Gospel*, by his Worke, he is to be a preacher of the *Gospel*. 1 *Cor.*9.14.

Secondly, the Word holds out to us the nature or quallity of this worke, that it is in one preaching the Goſpel, choſen in the Church to this worke, is to labour in the Word and Doctrine. 1 *Tim.*5.17. the Word requires of him, that it may be ſo; *theſe things in diligence labour*. 1. Attending upon the work, *Rom.*12.7,8. 2. Herein he is to give attendance to reading of the Scriptures, 1*Tim.*4.13.2*Tim.*3.16. 3. Which ſtudy to ſhew himſelfe approved unto God, a workman that need not to be aſhamed, deviding the Word of God aright. 2*Tim.*2.15. 4. He muſt hold faſt the true pattern of wholſome words. 2 *Tim.* 1.13.*Tit.*1.9. 5. He muſt be apt to teach. 1 *Tim.*3.2. 2*Tim.* 2.24. 6. Hearkning to the Exhortation of Chriſt by his Word to this Worke, through the Spirit, fulfilling obedience to the exhortation from the ſame Spirit dwelling within them, 2 *Tim.*1.14. 7. Laborioufly finiſhing this worke of preaching the Goſpel, watching thereunto, 2 *Tim.*4.2.5.

And as theſe ſeven particulars are conſiderable to lie in the worke of the Miniſtery, in preaching the Goſpel, ſo there is theſe foure or five properties the Word requires of thoſe will take upon them this Work, and undergoe it.

1. Willingly, not by conſtraint, nor for filthy Lucre, but of a ready mind, in a ſimple freeneſſe to ſerve the Church, the folk of Chriſt, 1 *Pet.*5.2. 2. A high eſteem of the Worke in preaching the Goſpel, counting it in it ſelf, that they have a precious reward, in being imployed in the Worke it ſelf. 1 *Tim.* 1.12. 1 *Cor.*9.17,18. 3. Contentedneſſe of mind, notwithſtanding the want of any outward thing to ſupply them for this their work. 1 *Tim.* 6.6. 1*Cor.*4.11,12, 13. *Epheſ.*4.11,12. 4. Free and willing ſubjection, to ſuffer any thing for the Church, in the Cauſe of Chriſt. *Act.*20. 22, 23, 24. *Act.*21.13. *Coloſſ.* 1.24. 5. And all this freeneſſe of will to the worke and undergoing, and accompliſhing of it, to be from no other principle or power, then by Jeſus Chriſt alone. *Phil.*4.13. *Gal.*1.11,12. *John* 15.5. *Rom.*15.18.

Further, in reference unto thoſe that are to give the maintenance unto thoſe that preach the Goſpel are, conſiderable in theſe particulars. 1. Is to acknowledge that God hath ordained, that thoſe that preach the Goſpel, ſhould live of the Goſpel. 1*Cor.*19.14. 1*Theſ.*5.12. 2. That the maintenance is there to be given and communicated in that Church wherein the Miniſter labours in preaching the Goſpel, 1*Theſ.*5.12. now when he that labours in the *Goſpel* & the *Church*, is thus united, as he is over them their Paſtor, & they the flock the *Word* requires.

1. That they ſhould have them in ſingular love for the Work ſake. 1*Theſſ.*5. 13. 2. Such alone as highly eſteem of them, *Phil.*2.29. *Iſai.*52.17. *Nahum.*1.15. *Rom.*10.15. 2 *Cor.*8.24. 3. So as they count them worthy of double honour. *Tim.*5.17. 4. Such alone, as is fruitfull in giving and communicating of all needfull, yea bountifull ſupply unto them, according to their abilitie. *Phil.*4.14, 15,16,17,18. 2*Cor.*18.1,2,3,4,5,6. 8*Cor.*9.5.13. 5. And which is not the leaſt

diſcouery

diſcovery of the true love unto the Paſtors preaching the Goſpel, to receive their miniſtery in all love, attending and hearkning unto their Miniſtery they have received of the Lord, and Miniſter unto them, which is one of the cheefeſt fruits the true Paſtor will rejoyce and take pleaſure in amongſt his flock in the Lord. 2 *Cor.*7.2.1 *Pet.*2.2. *Heb.*13.17. *Rom.*1.8,10.11,12. *Phil.*4.1. 1 *Theſſ.*2. 13. 19, 20. the third *Epiſt.*of *John*, verſ.3,4. And with this, they both pray for them, and praiſe God for them, *Heb.*13.18. *Gal.*1.22,23.

Two particulars concerning the Paſtor, in reference to his maintenance.

1. To be contented with the free Contribution of the Church, under the exhortation of the Word, 2 *Cor.*9.6. *Phil.*4.12. 2. The place where he is to receive his maintenance, is of the Church, by whom he is freely choſen and elected in Ordination over them, labouring in the Word and Doctrine, *Act.* 20. 28. *Gal.*6.6. 1 *Theſſ.* 5.12,13. *Phil.*4.15. *Act.*14.23.

QUESTION IIII.

¶ *Whether is the Baptiſme of Infants a true and lawfull Baptiſme, or not?*

F. I *Affirme, it is as true, right, Lawfull and fit Baptiſme, and ought to be uſed in a Chriſtian Church, profeſſing Gods Truth.*

R. Baptiſme of Infants is not true Baptiſme, the Reaſon is, becauſe true Baptiſme hath the truth of Chriſt witneſſeth it to be true Baptiſme, but the truth of Chriſt witneſſeth not that the Baptiſme of Infants is true Baptiſme, *Act.*10. 47.48. *Act.*11.17.18. *Act.*8.12. 2 *Reaſ.* Is not right and lawfull Baptiſme, becauſe right and lawfull Baptiſme, according to Chriſts Inſtitution, *is to Teach and Baptiſe*, but *Infants* are not capable of being taught, therefore not to be Baptized, *Matt.*18,19. *Mar.*16.15.16. 3. That Baptiſme that the truth of Chriſt teſtifies not to be his Baptiſme, and is ſuch that is not right and lawfull from the inſtitution, is not fit, but unſuitable any ſuch thing ſhould be obſerved by any Church profeſſing the truth of Chriſt. *Col.*2.5,6. *Epheſ.*4.21. 2 *Cor.*13.8.

Ob. F. *Becauſe there is the ſame Analogy of reaſon of Baptiſme, as of Circumciſion, the ſame internall and ſpirituall thing ſignifie Remiſſion of ſinnes, and Mortification of the fleſh.*

A.R. It is denied, there is not the ſame Analogy of reaſon of Circumciſion, as is of Baptiſme, for they differ in the Inſtitution in their ſubject, and in the Covenant to which either did appertaine. As may be ſeen; for Circumciſion, God Inſtitutes it in *Gen.*17.8,9. God ſaith to *Abraham, I will give thee and thy ſeed after thee, the Land, even all the Land of* Canaan *for an everlaſting poſſeſſion, and I will be their God*, upon this, God enjoynes him and his ſeed to keep his Covenant, what that is, is laid downe in the 10. 11. 12, 13. 14. verſes of the ſame Chapter following, in ſigne and obligation to which, they were to be Circumciſed; thus in the inſtitution of Circumciſion, here is the ground laid down, God makes it with *Abraham*, and his ſeed after the fleſh. Firſt, upon this ground, that

that the whole Land of *Canaan* ſhould be theirs. 2. The Act in the Inſtitution to be done, is to Circumciſe the fore-skinne of the fleſh. 3. The ſubject there, Males eight daies old, and all in his houſe are bought with his money. 4. Is the Covenant to which Circumciſion in the Inſtitution ſtood in relation unto i ; was that Covenant that had the promiſe upon Condition laid down to be enjoyed by them, as they were obedient, and threatned a curſe to the breakers of it, *Verſ.*14. *Rom.*2.25. *Gal.*5.3.

But there is another Covenant mentioned, *Gen.*17.19. which is called the *New Covenant*, as the Apoſtle ſaith in the *Galatians*, are the Two Teſtaments, and as *Iſay.*51.32,33. Compared, *Heb.*10.16. *Heb.* 8.13.

So then the Covenant of God, mentioned to *Abraham* in *Iſaack*, I will eſtabliſh my Covenant in thy ſeed, as of one which is Chriſt, *Gal.* 3.16. which holds out cleerly two diſtinct Covenants, one had referrence unto *Abraham*, and all his ſeed after the fleſh, the other of *Iſaack*, and that was only in Chriſt, of whom the Scripture ſpeakes, *That God would give Chriſt for a Covenant*, *Iſai.*42.6.

Circumciſion is cleer to have appertained only unto the firſt, that which gendered unto bondage, as the Apoſtle ſaith in *Act.*18.10,11. to them that would have brought in Circumciſion upon the Diſciples, the Apoſtle calls it a yoake, *that wee*, ſaith hee, *nor our Fathers were able to beare.*

Now there cannot be the ſame Annalogy of Reaſon of Baptiſme, as of Circumciſion, the Inſtitution of Baptiſme is not expreſſed upon no ſuch. 1. *Ground.* 2. No ſuch *Act.* 3. No ſuch *Adminiſtration.* 4. No ſuch *Subject* as *Children.* 5. In relation to no ſuch Covenant, to which Circumciſion ſtood in relation unto.

Ob. *Abraham received Circumciſion, the ſeale of the Righteouſneſſe of faith, therefore it ſeems, that Circumciſion was a ſeale to the Covenant of grace*, Rom. 4. 11.

A. Abrahams Faith was not imputed to him for Righteouſneſſe, becauſe he was Circumciſed, nor becauſe he ſhould be Circumciſed, for it was imputed to him when he was uncircumciſed, *Rom.*4.10.

And the moſt can be ſaid, is, that of him only Circumciſion may be ſaid, hee received the Signe of Circumciſion, as the ſeale of the Righteouſneſſe of Faith, though it be doubtfull he did ſo, but only, as he ſhould be the Father of the faithfull under Circumciſion; for the reaſon the Apoſtle gives is, *That he might be the Father of all that Beleeve, both of the Circumciſion, and uncircumciſion*, as the eleventh and twelfth *verſ.* of the fourth of the *Romanes* doth plainly import; and none did receive it as the Father of the Faithfull, as *Abraham* did.

Againe,

Againe, that which ties or holds a man under a yoake of Bondage, wherein he cannot but sinne, as Circumcision binds to observe the whole law, and so long as a man is under the Law, he is under sinnes, power and Dominion: that it binds under a yoake, *Gal.* 5.3. *Rom.* 7. 5. such a thing as this cannot have the same Annalogie of Reason with Baptisme to Beleevers, internally and spiritually to signifie remission of sinnes, and Mortification of the flesh, *Rom.*6. 3.6. *Phil.*1.7. 1 *Pet.*3.21.

Baptisme meanes something Circumcision did not, therefore comes not in the room of circumcision, for it hath to do with a subject hath faith. *Mar.*16.16

Further, the Christian Beleevers have no cause to complaine, that their Children are not as the Jewes Children were, under the Law of Circumcision, in which they were under a yoake, they nor their Fathers were able to beare, *Act.*15.10.

2. Nor no cause to complaine, that their Infants are not taken into Baptisme before actually they doe beleeve; First, because God hath put beleeving and Baptisme together, *Mar.*16.16.

Secondly, because God hath not laid it downe to us in his Word, Childrens Baptisme.

Thirdly, because Baptisme is then rightly injoyed, when by faith, the subject a beleever, participates of Christ in his death and Resurrection, *Rom.*6.3,4.

Fourthly, if there were any outward priviledge, barely in partaking of the Ordinances of Baptisme for Children of beleevers, the Word of God must shew it to us, but the Word of God tells of no such thing to any barely to partake of the outward Ordinances, simply in the outward Administration of it, without faith he that beleeves and is *Baptized*, shall be saved, but if they have not faith, the Word tells us, they may be in the *gall of Bitternesse, and the bond of iniquity, with* Symon Magus, *Act.*8. though outwardly he had been Baptized.

Ob. *But if the Infants of Beleevers be not baptised now, as well as the Infants of the Jewes were Circumcised, then the grace and favour of God is more obscured and straite, and lesse testified then to the Jewes.*

A. No, it is now like it self in manifestation, and let none say it is obscure, when God saith it is light, take heed of calling Light darkenesse, and darkenesse light, there is a woe pronounced against such; God is not now holding out himself to us in shadows, but in substance, *in the manifestation of his Son Jesus Christ.* 2.*Cor.*3.17,18. And neither it were, not to obscure the light of Gods grace come by Christ, to shut it up in the womb and the cradle, where nothing can be said of it, be not to obscure it, and a great indignity offered unto Jesus Christ, to say, in that his Word hath not commanded Infants baptisme, the grace of God is obscured.

Ob. *But Christian Infants are in the Covenant of grace, as well as the*

Children of the Iſraelites; good reaſon therefore the ſeales of the Covenant ſhould not be ſtraitned, nor made narrower then Circumciſion was.

A. God inſtituted a Signe to the Jewes, to paſſe only upon the Males, and only on them obſerved; ſo the inſtitution of Baptiſme takes in the ſubject upon Faith and repentance, and no larger can this be, then the inſtitution gives it forth to be; God exempted the Females under the Law, from a ſigne of that Covenant with the Jewes, yet of them belonged unto the Covenant of grace, of whom the Apoſtle *Peter* ſpeaks of thoſe holy women, which truſted in God, 1 *Pet.*3.5. and ſo were ſuch of their females in the Covenant of grace, without the Signe or Seale to it. And as by his Word he hath not inſtituted Baptiſme to Infants, there is no warrant for it, and the doing of it without a command can be but *Will Worſhip*; and though it be granted, that of the Children of Beleevers they are, that doe belong to the Covenant of grace, yet all their Children doe not, and who they be of them that doe, it cannot be in their Infancy knowne unto us, nor it is not barely the belonging to the Covenant of grace, ſo doth all afarre off, as many as the Lord our God ſhall call; yet theſe are not to be baptized till they are called.

Ob. *The place alledged,* 1 Cor.7.14. *Your Children are holy, if but one perſon in the marriage eſtate, the man or the woman be Beleever, their children are holy, as belonging to the Covenant of grace.*

A. This cannot be affirmed, unleſſe they will ſay, all the Children of Beleevers are holy as belong unto the Covenant of grace, but that is falſe, for Beleeving *Abraham* had an *Iſmael*, a beleeving *Iſaac* an *Eſau*.

Againe, to affirme all the Children of Beleevers are holy, as belonging unto the Covenant of grace, is falſe, unleſſe they will ſay, thoſe that are in the Covenant of grace, may fall out of it, which is to hold the errour of the *Arminians*, contrary to this Scripture, *Joſh.*13.1. *Philip.*1.6. and hee that hath begun the good worke will perfect it.

3. If it be ſaid, their Children are holy, as belonging unto the Covenant of grace, they muſt diſtinguiſh and know which of them be ſuch, or elſe the ſeal of the Covenant, Baptiſme cannot be adminiſtred upon them.

4. Or elſe they muſt bring the Word of God, that ſaith plainly, they are ſo holy to pertake of Baptiſme; within that place is no ſuch thing expreſſed.

5. It muſt be made out ſo holy, belonging unto the Covenant of Grace, as they are ſo by calling, and have faith, or elſe all afarre off, who belong unto the Covenant of grace, yet not called for implicite reſpect unto them, Baptiſme ſhall be Adminiſtred upon all the world, without any calling or reſpect of faith in any, the Argument taketh part with this, having not a word of Chriſt to ſpeake for it.

Ob.

Ob. *Infants are capeable of the thing ſignified by Baptiſme, therefore they may have it.*

A. If they are capable, it is by Grace, and not by nature, and till their capeableneſſe by grace be manifeſted, nothing is ſaid, if it be ſaid they are capable by nature, then are all children: it is ſaid, *many ſuch belong to heaven*, But who that *many* be, muſt be knowne, Chriſt, as God knew all things, when hee ſaid, *ſuch*, all children, none can ſay he meant; Chriſt is ſaid to bleſſe *them*, and lay his hands upon them; Children were brought unto him, yet it is not ſaid, he baptized them; for it is ſaid, *Chriſt himſelf baptized none*, Joh. 4.2. and the Diſciples are ſaid to forbid them that brought little Children unto him, which if Chriſt had uſed to baptize them, they would not have forbid the bringing of them; and none of theſe things in the leaſt proves Childrens Baptiſme.

Ob. *It cannot be infallibly diſcerned which man hath true grace, and is elected, we may and ought to judge very charitably upon an exact profeſſion, and ſo upon a bare profeſſion.*

A. It doth not follow therefore upon no profeſſion, that this Ordinance muſt paſſe, and to ſay, the faith of the Parents may warrant their Children Baptiſme, then the faith of Parents may warrant their Children to pertake of the ſupper, of which ſaith the Apoſtle, *let every man examine himſelf, and ſo let him eate*, 1 *Cor.* 11.28. and in *Rom.* 10.10. hee ſaith, with the heart man beleeves to righteouſneſſe, and with the mouth confeſſion is made to ſalvation: it is neither with the heart, nor the mouth of another.

Ob. *But thoſe Phariſees teach and Baptize, Repent and Beleeve, and be baptized, is meant of ſuch who were of riper yeeres.*

A. The Inſtitution ſpeaks of no other; and we muſt hold unto the words of Chriſt, and not hearken unto the vaine Conſciences of men, and Arguments made up from Antichriſt, Apoſtacy, nor falſe Premizes drawne from the *Jews*, as what a falſe thing is this to ſay of the Jewes, The faith of the Parents, applying the Righteouſneſſe of Chriſt to themſelves, by their Circumciſion, it made their Children to be borne Jewes by nature; the beleeving Jew could not apply the righteouſneſſe of Chriſt to him for his Circumciſion, for his Circumciſion ſtood in relation to the old Covenant to be done away, and bound him to the Law for Righteouſneſſe, by that, *Gal.* 5.2, 3, 4. though not as a Beleever, yet as he had by Circumciſion relation unto it, ſo he was under the Obligation to the firſt Covenant, to worke for righteouſneſſe, ſo far was Circumciſion remote to it, as for him to apply the Righteouſneſſe of Chriſt to himſelf by Circumciſion, and their Children were borne Jews in the fleſh, and not by faith propagated Jewes, which if ſo, then Beleevers, children of the Gentiles would be borne Jewes, now in the fleſh, whereas the Jewes are properly ſaid to be outwardly Jewes in the fleſh only, and by faith, a Jew is one in word,

and that of the Spirit, *Rom.*2.28,29. and till they have Faith, they are not ſo accounted, *Gal.*3.9.

As for aledging whole houſholds were baptiſed, there is no mention made of any Children there were baptized, nor that there were any Children in thoſe houſholds mentioned, but in *Act.*18.8. it is ſaid, *Criſpus* the chief Ruler of the Synagogue beleeved in the Lord, with all his houſhold, the thing could not be affirmed of Children.

Ob. *Out* 1 *Cor.*10.2. *that the Apoſtle makes there, paſſing under the Cloud, and and throughout the Red ſea, a Tipe of Baptiſme.*

A. To bring it in a Tipe of Children, Baptiſme is falſe, and would take away the force of the Apoſtles Argument, for which he brings it, admoniſhing and advertiſing thoſe that partake of outward priviledges by their examples, that they fall not into the ſame ſinnes, read from the 6. verſe, to the 12. of that, 1 *Cor.* 10. Chapter.

Now it was not any thing pertaining unto Children, the Apoſtle meanes, who could not be forewarned by their examples, nor receive his admonition, he affirmes of what ſubjects he ſpeakes to, as the end of this his ſaying, 15. verſ. I ſpeake as unto them which have underſtanding; judge ye what I ſay.

Ob. *And for that aledged,* 1 *Pet.* 3.21. *that the Apoſtle makes* Noahs *Arke a Tipe of Childrens Baptiſme.*

A. To tipe out that in the Goſpel, we have not the Antitype following, is unſound; for how Baptiſme ſhould anſwere this figure in Children, cannot be made act, who are not capable of it, not having underſtanding to conceive of it, for they are ſuch have Faith, the confident demand of a good Conſcience, claimes in God Salvation, through the death and Reſurrection of Jeſus Chriſt.

Ob. *Baptiſme hath been effectuall to produce Mortification, and Vivification in many, as divers good people can witneſſe, which it ſhould not have done, if God had not approved of pedo-baptiſme.*

A. It is denied, Baptiſme doth not in it ſelf produce Mortification and Vivification in none, for if it did, it ſhould ceaſe to be a Signe, and become the thing ſignified; Baptiſme is but a ſigne of that inviſible grace; we have in Chriſt remiſſion of ſin, and mortification of the fleſh, that by the power of Chriſt, the ſinfull body of the fleſh is put off, and by the vertue of Chriſts reſurrection, we revive, and live unto God, Chriſt the Power of life from God producing this in every beleever, to which Baptiſme is a ſigne. *Joh.* 1. 11.15. *Rom.* 8.11.13, *Colloſ.* 2.10,11,12.

2. And whoſoever hold Regeneration by Baptiſme, holds a Popiſh Doctrine.

3. If

2. If Baptiſme did produce it, it ſhould doe it to all that partake of it.

QUESTION V.

Whether is it lawfull to rebaptize, or not?

F. Anſwer, that if one were baptized in the Name of God in generall, without particular explication and recitation of the Three Perſons, be not mentioned, but omitted in baptiſme, it is not right and lawfull baptiſme: or if one was baptized of thoſe Hereticks, who delivered not the right Doctrine of the *Trinity*, ſuch as were the *Marcionites*, *Arrians* and *Pneumatomachi*, it's not right and lawfull baptiſme, becauſe the eſſentiall forme of Baptiſme is not obſerved, which according to Chriſt's Inſtitution, muſt be *In the Name of the Father, Sonne, and holy Ghoſt*; but if it be rightly Adminiſtred, according to the Inſtitution of Chriſt, and the forme preſcribed of him, then rebaptizing is unlawfull.

R. But now whether the baptiſme of Infants have been right and lawfull baptiſme, according to the Inſtitution of Chriſt, examine, if not right and lawfull, according to Chriſts Inſtitution, they may be baptized againe, he implies; For whoever is baptized not rightly and lawfully, according to Chriſts Inſtitution, as ſome may be, having not the true forme of Words, or be baptized by thoſe deliver not the right Doctrine of the Trinity.

And for the forme of Words, ſaith hee, it muſt be with a particular explication, or recitation of the Father, and Sonne, and holy Ghoſt; now this particular explication or recitation, muſt be in referrence either to himſelf, or to the party baptized; to himſelf it cannot be, for hee muſt underſtand to explaine and explicate, and if he underſtand, what need any explication to himſelf, but then it muſt be a particular explication, or recitation in reſpect of the party to be baptized, and that is proper, according to what goes in reſolution unto the Apoſtles Queſtion to thoſe in *Act*, 19. 3. *unto what were you baptized?* unto which, according to their own knowledge they could give an anſwer, and it is apparent, it is to be in referrence unto the party baptized, then in Infants cannot be the ſubject of this Ordinance, according to Chriſts Inſtitution, upon whom cannot paſſe the forme of words in the Inſtitution in any explication unto them, according to Mr. *Knuttons* own words.

But let us examine the Inſtitution further, in referrence unto Infants, whether the Inſtitution meanes them at all to be the ſubject of baptiſme. *Mat.* 28. 19. *Goe therefore and teach all Nations, baptizing them in the Name of the Father, Sonne, and holy Ghoſt*: Firſt is the Commiſſion, *goe yee*, and this Commiſſion is grounded upon, *That all power in Heaven and Earth, is Chriſt*: —— Expreſt in verſe before the Inſtitution, enjoyne firſt Teaching, *Goe yee, Teach all Nations*, and baptize them firſt, is Teaching which plainely implyes a ſub-

a ſubject to be taught, Infants cannot be here meant in the Inſtitution; who are not capable of teaching, and ſo not being made Diſciples; the Inſtitution is not for them to be baptized.

Now for any to pretend *Baptiſme*, and have not the Truth of its Inſtitution, void of the Doctrine of the Truth of Chriſt, no Commiſſion from Chriſt to preach, nor right ſubject of *Baptiſme*, uſeing not the forme of words in the Inſtitution, yet pretends perſons to be baptized, this may eaſily be counted none, that this is no *Baptiſme*, and if poſſible, ſome called to God had been one amongſt ſuch, without Queſtion it were, it is duty to count it none, and readily with all ſubmiſſion imbrace and ſubject unto Chriſts Ordinance, according to his Inſtitution, and ought not to be charged for rebaptization, but obedient unto Chriſt, who from the light of the Truth of Chriſt yeeld obedience unto him, *Matt.* 18.10. And though we are not often, or more then once to be baptized, as to eate the Lords Supper often, yet it muſt be that one *Baptiſme* rightly and lawfully, ſuch as Chriſt hath inſtituted it to be, *Matt.* 18.19,20. 1 *Theſſ.* 4. 1,2. 2 *Theſſ.* 2.15. *Epiſt. Jude.* 3. *Then am I*, ſaith Chriſt, *your Lord and Maſter, when ye doe all that I command you.* Joh. 13.13,14.

Ob. *Baptiſme is a Sacrament of Regeneration.*

A. But you cannot ſay, Baptiſme is a Sacrament of Regeneration unto Infants, except you will affirme one of theſe two things. 1. That Children in naturall birth, have regeneration from their Parents, which is contrary to theſe Scriptures, *Pſal.* 51.5. *Epheſ.* 2.3. *Joh.* 3.6.

2. Or that Baptiſme by water doth regennerate, which is a Popiſh Doctrine, who hold, the Water of Baptiſme doth waſh away originall ſinne in Infants.

3. Or if you will cleere your ſelf of this, you muſt aprove from the Inſtitution Baptiſme is a Sacrament of Regeneration to Infants, which you cannot doe.

But concerning Beleevers, the word proves this, that the vertue of the grace of Mortification and Vivification of the Spirit of God, wee have from the vertue of Jeſus Chriſt, effectually working in us, to which Baptiſme is a Signe, *Rom.* 6.3.6. *Coloſ.* 2.12,13.

Ob. *Thoſe that are only for Beleevers to be Baptized, they groſſely erre, not knowing the Scriptures, nor the Power of God in the Sacrament.*

A. Thus only to doe, is according to that knowledge the Scriptures give out unto us, *Mar.* 16.16. and upon ſuch only is the experience of the power of God Signed out by this Ordinance, made known unto them. *Colloſ.* 2. 12. *Act.* 24.14,15.

Ob. *Thoſe that are only for the Baptiſme of Beleevers, they ſeek to nulliſie and fruſtrate the ſacred Ordinance of Chriſt, viz. Baptiſme of Infants.* Secondly, *Conſequent-*

sequently speake blasphemy, horribly taking GODS Name in vaine.

A. It cannot be proved, that Baptisme of Infants is an Ordinance of Christs Institution, therefore let it be examined, who goe about to nullifie this Ordinance of Christ of Baptisme, they that observe it, as it is Instituted by Christ, or they that observe that for his Ordinances his institution requires, not that which agrees with it is according to it, but that discends from it, is contrary to it, and workes to annullity of it, to beleeve and be Baptized, is accordidg to the Institution, *Mar.*16.16. but the Institution of Christ in the Gospel saith; none ere baptize Infants, nor in the Gospel, no example for it, the Apostle plainly saith, *for what I received of the Lord, I delivered unto you, as in that of the Supper,* 1 *Cor.*11.23. but never a word no where in the Gospel for this, and where he received no Commission from the Lord, to doe or require any thing, nothing is required of us pertaining unto his Worship.

And this is certain, if any unwritten Tradition for Gods Worship and Service might be suffered to take place in one Ordinance, or any part of Gods Worship under the Gospel, it would let in an inroade for all, and make void the whole worship of God in his Word laid down unto us, *Collos.*2.8.18.

Ob. *But the second part of the Objection is, and so by Consequence, speak blasphemy horribly, taking Gods Name in vaine, in that they villifie and reject one of his Ordinances, as matter of no worth or efficacy.*

A. Let it be examined who speaks blasphemy, and what else here is said, he that speaks truth, as the Truth is in Jesus, or hee that reproacheth the Saints for speaking the truth, as it is in Jesus, it is Blasphemy to reproach the Saints, *Revel.*13.5,6. *Revel.*2.9. *Revel.*3.9.

And who is it that takes the Name of God in vaine, he that speaketh Truth, or he that beareth false witnesse.

Who nullifies the Ordinances, he that priseth it from pertaking of the preciousnesse of Christ, is subjected to it, or hee that priseth it in Christ remote from it; he that injoyes the inward life and spirituality of that Ordinance in Christ Jesus, or he that sees or discovers no further then the out-side of what might agree with Circumcision, whose Circumcision may be counted to him uncircumcision, and so in an nullity to him, *Rom.*2.25.

Ob. *They discover hipocrisy, in that they made profession formerly of the Covenant made with God in Baptisme, but now since their separation disclaime it.*

A. Let it be examined who discovereth hypocrisy, he that from the grace of the Covenant of God in Christ, is carried forth to professe his Covenant and Name in obedience to his Truth, manifested to him, or he that professeth that which hath no being or reality of it in him, nor from any manifestation from God to him, it should be so, which they doe which professe such an Ordinance or Worship to be Gods, that is not Gods, nor of his appointment. *Isai.* 58.

3.5.

2.5. or himſelf in ſuch or ſuch a Relation unto God, in ſuch or ſuch a thing, that hee is not ſo in Relation unto him in, as he profeſſeth is Hypocriſy.

And neither in both theſe reſpects it doth not appeare, Firſt to profeſſe that Ordinance and Worſhip to God, which his Word hath not made out to us, to be his Ordinance, and if the baptiſme of Children be not ſo.

2. It holds out a profeſſion of that thing to be, which cannot appeare ſo to be, nor is not manifeſted from God ſo to be, neither by his Word commanding, nor by his grace manifeſted, that the party, the Infant to be in relation unto Chriſt by Faith, according to *Mark.*16.16. *beleeve and be baptized*; And hypocriſy by profeſſion doth appeare moſt palpably in ſuch a thing as this, in that forme uſed in the baptiſme of Children, this is required of the Childe by way of Queſtion. *Doſt thou beleeve, &c.* an Infant that hath not knowledge, nor capeable of underſtanding, nor no ſenſibleneſſe of will to aſſent unto any thing, *Wilt thou be baptized in this faith? Will your ſeverity in this thing be acquitted before God.* Gal.6.7.

Ob. *This their opinion is but New, and upſtart, there is good reaſon they ſhould diſclaime it, and be humbled for it.*

A. The Apoſtles were in their time charged for new and upſtart *Doctrine* by ſome, ſhould they by good reaſon therefore diſclayme it, and be humbled for it, and ſo have denyed Chriſts doctrine and Truth, which was not new, but from the beginning, *Joh.*1.1,2. 1 *Joh.*1.1,2,3. ſo might the Church of *Rome* have ſaid, if they did not ſo, againſt *Luther*, and others, though they brought forth the Ancient Truths of the Goſpel of free Juſtification, and renouncing *Tranſubſtantiation* of Chriſt, reall preſence of his fleſh and blood in the bread and wine in the Supper, they were counted new and upſtart; ſhall we ſay ſo, and that they ſhould have diſclaimed the doctrine of *free Juſtification*, and their renouncing of *Tranſubſtantiation*, and repented of it; it was woefull in the inſtance of *Francis Spira*, who owned the Doctrine of *free Juſtification*, & taught it, yet for the feare of them that took part with *Rome*, renounced it, who was terrified in his Conſcience, and cryed out, there was no mercy for him. Again, it is not new, nor an upſtart opinion, but it is as old as the Goſpel Churches, who in this path walked, of whom it is ſaid in *Act.* 2. 41, 42. then they that gladly received the Word, were baptized, 42. *verſ. and they continued ſtedfaſt in the Apoſtles Doctrine and fellowſhip, and in breaking of bread, and in Prayer.* Act. 8.12.

QUESTION

QUESTION. VI.

Whether is it lawfull to seperate from all the publike Ordinances, and Christian Assemblies in our English Church, because there are some defects in Disciplin, and in other things amongst us?

F. I Conceive it is absolutely unlawfull to relinquish Gods holy Ordinance, and the Assemblies of Godly Christians in this Church of *England*, because of our mixt Congregation, and because of some defects in our Disciplin.

R. These two things must be made good before it can be absolutely unlawfull to relinquish; First, that it be a Church Assembly of Saints. 2. That the holy ordinances of God are there enjoyed: First for a Church Assembly of Saints, such a Church Assembly as are stiled Saints by calling, 1 *Cor.* 1, 2. and as they are the matter of the Church Assembly, they professe holinesse and godlinesse. *Rom.* 1.7.

But the Church of *England* doe not so assemble together, as from a holy Call, to a holy according together. First called, then exhorted to walke worthy of their holy Calling, *Ephes.* 4. 1. and a holy according in Assembling of themselves together in holy fellowship, is one thing pertaines to walking worthy the Call, *Ephes.* 4.3. 1 *Pet.* 2.17. *Heb.* 12.23.24.

But for that Assembly that gathers together after the Rudiments of the World, and not after Christ, is not the Church Assembly of Saints, *Coloss.* 2.8.

And that Assembly that gathers together without faith, in according together in Jesus Christ, after his Word: Whether this be, or not be, is after the Rudiments of the World; and therefore that Assembly which is one with the World, in the worldly consideration of its Assembly of it, is that from which God hath alwayes called and separated his people out of it unto himself, *Joh.* 15. 18,19. 2 *Cor.* 6.16,17,18. *Act.* 19.9.

And for that where the holy Ordinances of God are injoyed, is there where Christs presence is, and that is, where his are gathered together in his Name, according to his Word, *Mat.* 18.20.

And Christ is said to walke in the midst of the seven Golden Candlesticks, *Revel.* 2.1. which Candlesticks are interpreted by Christ in the *Revel.* 1.20. to be the Seven Churches, and in his Church hee holds forth his Ministery and Ordinances. *Ephes.* 4.11,12. *Ephes.* 3.10.

But as in the former part of the book, the Ministery of Christ, that which is of his sending, was considered either immediate of himself, or mediately in his Church, was not such: In the Church of *England*, neither there his Ordinances,

dinances, according to his Institution injoyed, as in Reply unto *Mr. Knuttons* Answer unto the first and third Question in his book, nor this Ordinance of Baptisme, according to Christs Institution.

Ob. *Because Jesus Christ leaves us not for our defects and weaknesse.*

Ans. It is the great mercy of Christ to his, not to leave them for their defects and weaknesses, but it is not to maintaine their defects and weaknesses in them, but to work them out of them. But for you to say, Christ leaves you not, as considered by you the Church of *England*, you cannot maintaine, for Christ upholds, nor maintaineth no other House or Church, then that which is of his own building, that is founded upon himself, nor no other Ordinances, then those of his owne Institution, *Heb.* 3.6. *Mat.* 7.24, 25. with the 21, 22, 23. verses of the same Chapter.

Ob. *It appeares Christ dwells amongst us, because he hath settled his Sacred Word amongst us, sent us many Godly and learned Teachers, and where these are, teaching the truth, there is Christ.* Mat. 28.20.

An. It is not onely having the Word taught, but there must be the receiving, obeying, and conforming unto it, is that Scripture received, you alledged in *Matt.* 28.19, 20. observed, are fought against; Doe you, according to the Institution in 19. *vers.* goe teach and Baptise? Is there that teaching to observe all that Christ commands? If the Word come neer you only in Declaration, not hearkened to, as to obey it, but opposed; the Kingdome of God comes neer you, but not to stay with you opposition against the truthes of Christ by a people, presageth Christs Word departing from them, *Act.* 18.5, 6. *Mat.* 10.14.

Ob. *He hath converted many soules in our Land to himself, by the faithfull dispensation of his Ordinances, and where all this is, there Christ is resident.*

An. The more the mercy and grace of God hath thowne forth it selfe to convert many soules unto himself in the Land, the more neet matter by him is there for his House and Building, and the faithfulnesse that hath done this, is Gods, and not mans; Christ is the life and power of Conversion, and not Ordinances. *Act.* 16.14. *Act.* 14.27. *Act.* 3.26. And for that of Christ being resident, is considerable these two things. 1. He is resident with his people, as considered his, in Conversion, and in another respect, as they are his Church: hee is not resident with them, as he is with his Saints coupled and compacted together, as they are his Church, not till they are so coupled and compacted together; For if he were so, this would imply Church fellowship needlesse, and would worke unto annullity of it. But Christ calling and converting by his Word unto himself, is for the increasing & building of his Church, *Act.* 2.41, 42. and so are interessed into all the priviledges of his Church, *1 Pet.* 2.2, 3, 4, 5. and so have him resident with them, as his Church; *Matt.* 18.20. *Ephes.* 2.21, 22.

Ob. *Because in seperating from our assemblies & ordinances, such prevent the exercise*

exercises of many a holy duty, which you might, & ought to have performed amongst us.

A. But that assembly that stands repugnant unto the use of Christs Ordinance, according to this Inst[illegible]ion, or repugnant unto the Saints priviledges, and that wherein they are pri[illegible]dged in their duty, in love to edifie, as in the body of Christ, his Church a[illegible] of another, according to the effectuall power of each part, to ed[illegible] it self in love, *Ep.* 4.16.17. is that assembly Christ is [illegible] head of, nor his Saints [illegible] members of it; for if he were the head, there [illegible] be the doing the thing [illegible] commands, as he saith, *then am I your L[illegible]* *when you do that I comm[illegible] you. Joh.* 13.13.14. [illegible] head say, *I have no need of* [illegible] *the foot.* 1C[illegible] [illegible] *in* [illegible]

Ob. Because this seperati[illegible] [illegible] *cleer,* Heb. 10.25,26. *for such* [illegible] *holy Ordinances amongst us, fo[illegible]* *Christ his presence and love from* [illegible] *Truth, and to sinne unpardonabl[illegible]*

A. Whether is the ready w[illegible] obedience unto the truths of [illegible] stand in open opposition unto the truth of Chri[illegible] cording of the Saints unto that manner of fel[illegible] quires, is in the way an union of the spiri[illegible] that assembly that answers not unto suc[illegible] warrs against, and opposeth such asser[illegible] Saints, as Christ requires, and would n[illegible] sin against the holy Ghost, *Act.* 13.50. *A*[illegible] despise or disert Christian assemblies; w[illegible] with that assembly that is truly Christi[illegible] truly such? who dispiseth, or disertech [illegible], those that make out after them, & to enjoy them according to the will of Christ, or those that cleave to those? for Christs Ordinances to be his, his will declares not to be such, *Colloss.* 2.20.21,22,23.

Ob. They are his Ordinances, though there be some defects and imperfections.

A. A fundamentall defect in, and Ordinances is such, that it cannot be said to be his Ordinance (*Rev.* 2.9. *Rev.* 3.9. *I know*, saith Christ, *the blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan*, they professe themselves to be *Jews*, but the gathering together was of Satan:) Now every Ordinance of Christ is fundamentally made good to us to be such from the word of Christ, as we have the Apostle *Paul*, 1 *Cor.* 11.23. *therefore that I have received of the Lord, that I deliver unto you as concerning the Supper*, according to that *Matth.* 28.20. *Teach them to observe all that I command you*; the Church of GOD is his great Ordinance, which fundamentally is made out to us by

the Word, *Mat.*18.20. 1 *Pet.*2.5. *Epheſ.*2.20. 21, 22. So is Baptiſme in its fundamentall, is laid down how to be in the Inſtitution, *Mat.*28. 19. *Mar.*16.16. as well as the Ordinance of Preaching, which fundamentally is ſending, *Rom.* 10.15.

Now for any to profeſſe an Ordinance to be G[illegible] which is deficient in the fundamentall of his Ordinance, as inſtituted by [illegible], there is not Chriſt [illegible] in his love, and will, as with that which is [illegible] Ordinance, yet of his [illegible]race, he may bring over theſe into the [illegible]dience of himſelf, in his [illegible]6,27,28,29:3[illegible] Though it may be granhim, of h[illegible] grace, according to the [illegible] where it liſteth, and that ſome [illegible] ſhow it forth in many [illegible] Miniſtery made out to us, [illegible]true Officiall Miniſtery; Furt didcommunicate it forth to [illegible], that through the grace of [illegible]nd lively building of Gods [illegible]ation, in the order and fellowſhip of the Go[illegible]rd requires, that it ſhould not be ſo, but ſo far [illegible] Chriſt, ſhould be unto thee for Ordinance

[illegible]nt in his love, truly from them hee is [illegible]. Thus is hee to all are made one with [illegible]d that the Spirit ſhall lead them into

[illegible]ted from you, as the Church of *England* can be in no[illegible]he houſe Chriſt ſpeakes of, that was built upon the ſands, which when the raine fell, and the floods came, and the winde blew, and beat upon that houſe, and it fell, and the fall thereof was great, *Mat.*7.26,27. and the foundation thereof diſcovered, to have been only upon the ſands, they heard the words of Chriſt, but the ſpirit of life in obedience, with conjunction unto Chriſts Word and will, they had not, *Mat.*7.21. 22,23,24,25. For they were ſuch as heard the words of Chriſt, but did them not, who was likened unto a fooliſh man, which had built his houſe upon the ſands.

Now whether is it beſt to build with the fooliſh builders upon the ſands, and the rather, becauſe they ſay, Chriſt is not alienated from them, or according unto the wiſdome of Chriſt to build upon the Rock.

There is a time that the fooliſh are full of preſumption, and there is a time, when the fooliſh ſeek unto the wiſe Virgins for Oyle, and neither of theſe any evidences that Chriſt is with them.

QUESTI-

Whether is it necessary ... emolish our
them, and to build ... in other
Idolatrous Wo... were al...

F. ✠✠✠✠✠✠ *Hold ... ther*
✠ I ✠ *trous ...*
✠ R. T...
✠✠✠✠✠✠ worship ...
brought to Annullity, ...
Act. 19.18, 19.24.25, 26, ...

Ob. *But they that Wo...*
used in them, and use them...

Ans. They doe not reje...
Idolaters in their Idoll Wor...
stitions, that in that place the...
as they have made it an Idol...
thus to be, though it have so...
been broken down, as the *Br...*
Idolaters setting up. 2. *Reas.* T...
worship God in the places ...
their Idolls, to say, they might c...
ing those superstitions were used in...
be allowed into the beleeving *Corinth...*

Nothing superstitiously in use wit...
in use lawfull in the true worship of...
sacrificed to Idolls, sould in the shan...
rinthians, 1 *Cor.* 10.25, 26, 27. yet in tw...
to eate of them, eate in Idoll service, ...
and eate in the *Lords Supper*, that was...
crifices, 1 *Cor.* 10.16.21. 3 Nor in case of ...

Ob. *If for the superstitious Rites of C...*
shed, then how comes it to passe, that the C...
ment, seeing they have been Consecrated ...
latrous Superstitions, as the Temples were...

An. The *Israelites* were to destroy all the ...
ground on which they stood, was theirs; for G...
Canaan unto them; Though all their Idolatro...
was to fall, and be spoyled upon it, and so let all ...
on cease, as in the place of desolation, to the grave of oblivio...

Ob. *Papish Baptisme, being in like manner defiled with Idolatro...*

...Baptisme to be sought, and while you ...in Popery, you cannot without par-...me by ia... Ceremonies of Crosseing, ...eat as th... ...ution of the Temples

...ishnesse is in appro-...s objection speechlesse. ...d, *because of their for-...emples, as Infants in their ...us Ordination, and Popish ... Idolatrous rites, as our*

... claime that Idolatry and ...subject unto it, that God may ...olatry and Popery destroy-...o be like the unclean spirit ...popery erects unto it living ...ens Consciences; heres living ...ng Temples of Popish Mini-...Popish Princes in their Corona-...troyed; and did we see the spirit ...3.16. as it erects it selfe up in living ...People and Nations, and how in the ...with men in the spirit, and life of ...fit self; that if you will destroy, that ...ens persons too; so loath is Popery ...mples be no more unto it. This Ob-...g Living Temples. First is, in Infants ...no more unto him. Second is, Popish ...ffes this Living Temple be no more ...onation; this Living Temple be no ...t they are, which is God, who saith, ...ice.

...ve wraped all persons of all sorts in it ...s to be, they are it, so Popishly, as by the port ...eth some out of it unto himself, *Reve.13.8.Rev.*

...ministery ...God is held out to us, for the effecting of this ...ing unto God and his Worship, pasively as well as negative-...d forsake all false worship, whether stiled the worship of the

Beast,

Beaſt, Idoll, all Popiſh Idolatrous

Therefore whoever is the Livi

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Infants in their

Miniſters, in their ſu

ſent not unto: for in

ſpeake. *Revel.*16.13.

Princes in their Popi

by the Pope, nor any o

Temples, as thoſe King

houre with the Beaſt. *Rev*

But let the Beleever, the L

profeſſion of the Baptiſme o

3.16.17. *1 Cor.*6.19,20. *Mar*

And let the Miniſtery th

of life, in whom the Spirit o

And let our Princes and M

us in his light of Counſell, and

in all godlineſſe and honeſty,

them; *For which wee pray*: *Ezra*

F

E

*Pag.*3. *lin.*34. *for* Behold, *read* Belo

for no, r. not, *p.*9. *l.*18. *for aſſertio*

*l.*35. *for* as r. all. *p.*14. *l.*13. *for* ſet

r. vow. *l.*35. *for* ſinne, r. ſeem. *p.*21.

r. with, *l.*36. *for* alone, r. a love. *l.*3

for Adminiſtration, r. Adminiſtrato